

2757.

A R Burnett G

SERMON

Preach'd at

St. *BRIDES*

Before the

LORD-MAYOR

AND THE

Court of Aldermen:

ON

Monday in Easter-Week. 1711.

By the Right Reverend Father in God,
GILBERT, Lord Bishop of *Sarum*.

L O N D O N.

Printed for JOHN CHURCHILL, at
the *Black-Swan* in *Pater-Noster-Row*.
M D C C X I.

John Watts
His Book

Heathcote Mayor.

*Martis xxiv. Die Aprilis,
1711. Annoque Regni
Reginæ Annæ, Magnæ
Britanniæ, &c. Decimo*

IT is Order'd, That the Thanks
of this COURT be given to the
Right Reverend Father in God, the
Lord Bishop of SARUM, for his Ser-
mon Preach'd before this Court and
the Governours of the several Hos-
pitals of this City, in St. *Bridget's*
Church, on *Monday* in Easter-Week
last; and that his Lordship be desir'd
to Print the same



GIBSON.

A

S E R M O N

Preach'd at

St. BRIDES, &c.

PSALM 122. Vers. 6, 7, 8, 9.

*Pray for the Peace of Jerusalem ; they shall
Prosper that love thee.*

*Peace be within thy Walls, and Prosperity
within thy Palaces.*

*For my Brethren and Companions sake, I
will now say Peace be within thee.*

*Because of the House of the Lord' our God,
I will seek to do thee good.*

THESE Words may seem too remote
from the Design of this Day ; but as
Plenteousness and Prosperity furnish
the Means of Charity ; so Peace among
Men, removes every Thing that obstructs it,
A 2 and

4 A SERMON preach'd

and gives the most tender and enlarged Disposition of Mind to it: It opens and moves our Compassions to all about us: It makes us calm enough to attend to their Miseries, and softens us to all that partake of our Nature. *Peace* indeed, among the *Jews*, was understood in a more enlarged Sense, for all that was happy or desirable: So *Peace be unto you*, was the common Form of Salutation, and was so used by our Saviour; those who had a right to it, were by him call'd *the Sons of Peace*, Luke 10. 6. But I shall confine my self to the more restrained Sense of the Word, as it is understood in the common Acceptation, and shall speak to these Particulars.

I. What this *Peace* is, and what are the most proper Ways to arrive at it.

II. What Connection it hath with *Plenteousness*.

III. The Reasons why we should wish for this *Peace*; 1. Because it is to *Jerusalem*, that is, our Country; 2. Because of the good Men in it, whom we make our *Friends and Companions*; 3. Because of the *House of God*, and true Religion settled in it.

IV. If our Wishes and Endeavours cannot procure it, we ought to turn them to Prayers to God for it.

V. What

V. What is the Prosperity of those who love their Country? *They shall Prosper that love thee*: And in the last Place, I shall apply all to the present Occasion of Publick Charity.

I. *Peace* is the quiet Harmony of a City and of a Nation, by which a Multitude of People Live together in a Friendly manner, without Quarrels or Disturbance: Not Injuring one another, but passing by lesser Injuries, and even forgiving the greatest, and kindly assisting and supplying one another, as associated into one Body, and knit together by the same common Concerns. I need not enlarge on setting forth the Happiness of such a State; all Men are sufficiently sensible of it, and every one desires it, so he may have it on his own Way: But there are two general Rules to be observ'd by all who would arrive at it, and unless these are attended to, it will not be so properly call'd *Peace*, as a Combination and a Conspiracy.

The one is the mortifying all those Irregular Appetites and Passions in us, out of which Dissentions do arise. He, who would engross the Wealth of the Community, who envies the Prosperity of others, who is Insolent and Injurious to those among whom he lives; who vents his Anger first in his Looks and Behaviour, and then in Intemperate and Virulent Speeches, and pursues his Resentments of Injuries, whether real or only imaginary, with Excess and Fury, is certainly an *Enemy to Peace*: A Man must be at Peace within

within himself, before he is fitted to *live Peaceably with all Men* ; whereas he whose Spirit boils up impetuously, cannot restrain the Violence which first tears his own Breast, and will discharge itself on all within its reach. A Merciful, an Humble, a Contented, a Meek, a Calm, and a Loving Temper, will make a Man *possess his own Soul in Patience*, and *follow Peace with all Men*.

Another Rule in order to arrive at, and maintain Peace, is not to impose our Thoughts upon others, nor to think the worse of them, because they do not in all Things agree with our own. There is a visible Variety in the whole extent of the material World : Nothing does perfectly resemble another ; not a Grain of Dust or Sand, when look'd at through Microscopes, but discovers a great Diversity ; Mankind is much diversified in what appears outwardly in Face and Voice, and why should we think it strange if Men's Thoughts should be different. Education, Custom Prejudice and Temper, lay Bonds on weaker Minds, that they are not able to break through, and there is a peculiar Stiffness in most People, not to submit to Violence or ill Usage. Time, Reason, and Kindness, may carry off those Prejudices, which are fortify'd by other Methods, nor will they be prevail'd on, if Reproach'd with Faults of which they know themselves Innocent ; or blamed for other Mens Errors, in which they had no Share : To know the Truth of their Principles and the Strength of their Arguments, and to Answer them solidly ; to give them Time to

*The word microscope - signifies
an instrument to discern the full
proportion of the smallest things*

wear out of their Prejudices, to be in all things just to them, and to judge of them by the Main of their Lives and Tempers, and not by what may be out of that Way in which we our selves choose to go, are the sure Methods to Peace, and solid Foundations for it.

II. The Second Particular is the Connection between such a *Peace* and *Plenteousness*; This is so visible, that it needs not be much insisted on: A Man of a calm and quiet Spirit attends on his own Business, he has a clear discerning of what relates to it; for he is not called away from it, or disturbed in it by the Ferments of Anger. He does not rashly engage into Quarrels or Suits that may involve him in great Troubles, and in a vast Expence: He does not think himself bound to espouse or support the Follies of a Party, nor to leave his own Affairs, and run, as the Humours and Passions of others call upon him; and as his own peaceable Temper kept him from provoking others to injure or molest him, so it will engage the *Sons of Peace* to assist and support him when he is unjustly attack'd or ill used by those *Sons of Thunder*, who know not *what Spirit they are of*, Luke 9. 55: and shew but too evidently that they are not led by the *meek and lowly Spirit* of the *Prince of Peace*, who has left *his Peace* to all his true Followers, and whosoever throw up that, do plainly discover that they are none of his. These Men who *whet their Tongues like Swords, and bend their Bows to shoot their Arrows, even bitter Words*, Psal. 64. 3. may at some time find their Account in a publick
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lick Ruine, or in a raging and Epidemick Folly, but whatsoever may happen in a Course of unlook'd for Accidents, yet certainly this is not the regular Course to Plenty and Wealth. Men of Passion that engage with Heat into Parties, and pursue their Interests vehemently, may come to feel the Prejudice this has brought on their Affairs, when it's too late to help it. A Profuseness to support a Party, may starve not only their Charities, but even their Families; and then perhaps those who now prey upon them, because they subsist by them, will neglect and disown them, when they come to groan under the Weight of past Follies. But this fatal Reverse of their Fortunes is yet more certain, if the Heat of Faction carries them to sacrifice their Country, their Laws and Liberties, that they may destroy a hated Party; without considering how heavy a Share of this may fall upon themselves in the Conclusion. Men blinded with Passion, see nothing at a Distance, and when they come to feel it, *Who would have thought it?* is all they have in Reserve for an Excuse; the last Retrenchment of Fools.

III. Let us in the Third Place consider, the Grounds of the Zeal expressed in the Psalm for Peace; they are these. *First*, It was for the Peace of *Jerusalem*, the Capital of their Country, and the Seat of the Government. The *Second* is from the Concern for ones Kindred and Friends, for *his Brethren and Companions Sake*. *Thirdly*, Because it was the Place where, according to that Dispensation, God was solemnly worshipped.

Let

before the Lord-Mayor, &c 9

Let us apply all these as far as we can, to ourselves. Where ever one is cast by the Providence of God, he ought to be concern'd in the Good of the Community: But the Obligation is the greater, if in that Community he finds all the Happiness that can be expected in any Humane Constitution. In the Political Part of the *Mosaical* Law, there were noble Provisions made for all Sorts of People: the Rules of Justice were clear and well known: certain Titles to Estates, and their Perpetuities made them improve their Fields to the uttermost; and the Law against Usury among them was calculated to oblige them all to a laborious Mechanical Industry, that being the only Way left among them of making Money turn to any Account. There were great Provisions made for the Poor, and Families could not be long kept so, for after 50 Years, all Mortgages were released, and the Inheritance was to revert to the Heirs. But without going farther into Reflections on that Constitution, we have such Considerations to value our own, as no Nation now under Heaven has the like. We are the great Eye-fore of Tyranny, under the truest Ballance against all Extreams. Oh that it may be ever kept steady and equal! We have all possible Encouragement to Industry by the Security we have, that we and our Posterity shall enjoy the Effect of our Labours: Our Lives and our Properties cannot be touched but by the Verdict of our Neighbours, nor can any Charge be laid on us, but by those whom we choose to Represent us.

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Our Princes are the true Representatives of God, they have an extended Power of doing Good; and are only restrained from doing Evil: A Power to do Evil has another Original; God is essentially good, and does Good to all. Our Constitution makes our Princes like God; when they are good, we rejoice in them, and bless God for them: When it is otherwise, the preserving our Constitution will secure us in all Events. And should not such a Nation thus Constituted, be so dear to us, that we should wish, pray for, and endeavour to preserve its Peace and Prosperity? Common Observations, and many Instances in History, confirm what our Saviour said, *That a Kingdom or City divided against it self cannot stand*, Matth. 12. 25. Every Division weakens it; the Animosities that arise out of these Contentions, may carry things much farther than was at first either intended or imagined by those who blindly run into them. A dextrous Management may in a little Time put it out of their Power to recal the Mischief they do, or make it stop when they have got what they aimed at.

The Second Motive, to desire the Peace of ones Country, is for our Brethren and Companions Sake. We are, it is true, Citizens of the whole World, but as the *Jews* reckon'd, they were all the Sons of *Abraham*, *Isaac* and *Jacob*, and were all Brethren in that Respect; so we ought to look on our Country as our common Mother, and on all in it, as our Brethren, we may, besides this general Relation, have particular

before the Lord-Mayor, &c. 11

ticular Ties of Friendship to engage us to a more tender Regard to the Concerns of Peace, The Love of our Country is indeed the Root of all Political Vertues ; and that which the Ancient Founders of Government studied to infuse early and deep into all Peoples Minds. The pursuing ones own Ends, and seeking his Advantages even in the Ruin of his Country, and of what is most Sacred in it, looks so black, that how many so ever may be guilty of it, yet few have the Impudence to own it. The betraying ones Father or his Friend, is a Crime black enough, and can hardly be aggravated: But after all, that is a single Crime, and determines in one base Action: But the betraying ones Country is of a more extended and complicated Nature. Its Name is not only Legion, but Legions of Legions. All the Acts of Violence and Injustice, all the Oppressions and Cruelty that from such a Treachery may follow on the present, or on succeeding Generations, will be put to the Account of those who cut the Banks, and break the Fences that secure us from National Miseries, which like Inundations of the Sea will overflow all, upon the Breaches made on publick Security. What Man could bear on his Mind the Sense of those Miseries that some not far from us lie under? And yet all this is the genuine Effect of delivering up Liberty and Law to Arbitrary Will and Pleasure. He who is possessed with a true Sense of the common Good of his Country, and has just and generous Principles in him, is not capable of entertaining so

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bare a Thought as to sell any of the Rights of his Country, either to serve his own Ends, or to gratifie his own Passions; and yet such Monsters there are, and have been in the World: I hope we have none of them among us, and God for ever preserve us from them.

The *Third* and chief Consideration here propos'd for endeavouring to preserve Peace, is for the sake of the *House of the Lord our God*. It was then but a Tabernacle in Mount *Sion*, but was soon after erected in a most stupendious Structure by *Solomon* on Mount *Moriah*. That which answers to this among us is the true Religion; for tho' it is a part of the Glories of this City, that besides that vast and Noble Pile erected in it to the Service and Honour of God, the many Houses of Prayer that some Years ago were laid in Ruin and Ashes, are now Rebuilt with a Magnificence, and by a speedy Dispatch, to which nothing in History can be compar'd; yet our Religion does not lie in Walls, and is not confined to a Place, neither at *Jerusalem* nor on any Mountain. But in every Place God loves those who worship Him in Spirit and in Truth; the true Religion then is to us instead of the Temple of *Jerusalem*, and this ought to be the chief motive of our Zeal for Peace, because as nothing is more necessary, so nothing can more effectually preserve it: Living peaceably is one of the most indispensable Precepts of the Christian Religion, and nothing does more certainly destroy it than bitter Zeal and Contention, which must introduce Confusion and every evil

Work, Jam. 3. 16. If we consider Religion to be as truly it is, a Doctrine given us from Heaven to reform our Natures, to introduce among us an internal Rectitude and Probity, and to spread thro' the whole Body of Christians a Spirit of universal Love to all Men, with a more particular Charity to all Christians; Certainly Contention and Quarrelling is contrary to all this, it dislocates the Body, and induces Men too easily to fancy that by their Zeal for Opinions or Rituals they can commute with God for greater Obligations, and compensate for more heinous Sins. The making of Profelytes and the forming of Parties will be more thought of than the indispensable Rules of Justice and Mercy: Of this we see many fatal Instances in Church-History. The great Progress that *Mahometanism* made was occasion'd by the Quarrels among Christians, concerning the Worship of Images, and the Disputes between the Eastern and Western Churches, and the visible Stop put to the Progress of the Reformation is owing to some Points of Speculation, in which the Reformers differ'd; as our unhappy Quarrels begun upon some very inconsiderable Matters, yet how have they rent us, and what Advantages have they given to the common Enemy, not only to cover themselves but to play us upon one another, and to make the Passions of all Parties by turns serve their own Ends: Yet we are not made wiser by the Experience, not to say of former Times, but even of our own Experiments were try'd in our own Memory, which proved very Destructive.

itive. Oh there is not a Man among us to discern the Things that belong to our Peace! Shall one Sort set too great a Value on Things in their nature indifferent, and make us keep up a Breach through which Infidelity and Popery are daily gaining Ground upon us but too visibly? And shall another sort so over-value things beyond what the Church values them at, as to forget all Rules, and dissolve all Ties with those who are unhappily prejudic'd in these Matters? What will the End of these Things be? Religion in its Vitals and the chief Intendment of Heaven is too visibly neglected on all Hands: Prejudices are heighten'd, Passions are kindled, and Feuds are rais'd: And by this Party-War all things are put in a Fermentation: Our common Strength is weaken'd, and we are laid open to every Enemy, or any Invasion; let every Man recollect himself and see what the inward Power of Religion within him gains or loses by Contention and Strife: Such a Building will at best prove no better than *Wood, Hay, or Stubble*, it will be soon consumed and come to nothing; whereas the *Gold, Silver, or Precious Stone*, 1 Cor. 3. 12. will not only bear the fire but will be purged by it. A true Zeal for pure Religion and undefiled with God and with the Father, as it will make a Man in the first Place think of *Visiting* (or rather inspecting) *the Widow and the Fatherless*, and of *keeping himself unspotted from the World*, so it will in the next Place make him *to be peaceable, gentle, and easie to be entreated*, 1 Jam. 22.

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But *Fourthly*, If the Disease is so inveterate and obstinate, that all his Attempts prove unsuccessful ; a Son of Peace has one thing in reserve that cannot fail him, and he betakes himself to that, he *prays for the Peace of Jerusalem*, When he sees his endeavours prove fruitless and ineffectual, and that even *for his Love Men are his Adversaries* ; Psal. 109. v. 4. then he betakes himself to Prayer. Men's Hearts are in God's Hand ; he turns even the Hearts of Princes as *Rivers of Waters* ; Prov. 1. 21. as Water certainly runs into every Channel cut for it, *God can make Men to be of one mind in a house*; where there is a preparation of the Heart to Peace, all Difficulties fall before it, *Mountains are brought low, crooked and rough places are made streight and plain*, and then *the Glory of the Lord shall be so reveal'd that all Flesh shall see it together*, Isai. 40. v. 4, 5. Till that blessed time comes, the Passions of froward Men will be too hard a Match to all the soft and tender Advices of the Good and the Wise. When that time shall come, in which the *Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid*, Isai. 11. 6. is only known to God, who alone can bring such a change on the fiercest Tempers ; it certainly passes all Human Skill to do it, for many will stop their Ears against the Voice of the Charmer, *charm he never so wisely*. But we have Reason to believe that there is a time mark'd in the Counsels of God when this great and miraculous change shall be brought about by the Power and Finger of God. We ought therefore to direct our most earnest Prayers to God to hasten that blessed Day

Day. We ought to renew and repeat these Prayers often before God, and as 'tis to be hop'd it was a main part of these Solemn Devotions that we lately offer'd up to God, so we ought to continue in it, and to cry mightily to God for it. The more critical our present Circumstances are, we ought to redouble and raise our fervour so much the more, both for a Just and a General Peace, that may be a Blessing to all *Europe*, as well as to our selves; and for a particular Peace at Home, which will both enable us to carry on with an united Force a necessary War, and help us the sooner to arrive at a happy Peace Abroad; and if we do all love that Holy Religion which we profess, we will have a due regard to our own Church, in which we see plainly the main strength of the whole Reformation consists, which both protects and entertains all the rest, and is the surest Rampart against *Popery*. And that our Prayers may be heard, we must lift up *Holy hands to God and without Wrath*; 1 Tim. 2. 8. *the Prayers of the Wicked are Abomination*, But if we have no true sense of Religion on our Hearts; and if in our Lives we deny it, while we only profess it in Word; instead of drawing down the Blessings of Peace on our *Jerusalem*, on our Church and Country, we are kindling the Fire that will consume us; we are filling up the measure of our Iniquities, which we may justly fear is ready to overflow us with unheard of and dismal Calamities; which may not be so far from us as we in our stupid Security may apprehend

apprehend them to be. May our sincere Repentance and our fervent Prayers avert them.

V. The *Fifth* Particular to be spoke to, is the Happiness of those that love their Country and the House of their God, *they shall prosper that love thee.* A Man whose Heart is full of good Intentions and Wishes for the Publick, has in that a Pledge within himself of a Right to publick Blessings; that Sweetness of Temper out of which this Love does arise is in it self a great Blessing; he knows he hates no Man, he envies no Man and is no Man's Enemy : He has the gentlest Thoughts he can entertain of all Men, and the best Affections towards them: And because he knows he means nothing but good to them all, so he is not apt to entertain unreasonable Jealousies of any. That calm situation of Mind is a real Happiness to him that possesses it: By this he does often overcome *Evil with Good*, Rom. 12. v. 21. and in that he obtains the noblest Victory, over his Enemies. If he does not quite conquer them he will by it soften them a little, and put them out of countenance if they continue to render him Evil for Good ; if Contentions can neither be avoided nor prevented, yet equitable Judges will be on the Side of him that *loves Peace*, he will be approved and favour'd by them: And he who seeks the good of all Men, may with a sure confidence look up to God, and expect a Blessing from him to whom the sincerity of his Heart is known; he may be a means by his Intercessions to keep off the *Evil Day*, or at least to delay it till he is *gathered to his Fathers*

Day. We ought to renew and repeat these Prayers often before God, and as 'tis to be hop'd it was a main part of these Solemn Devotions that we lately offer'd up to God, so we ought to continue in it, and to cry mightily to God for it. The more critical our present Circumstances are, we ought to redouble and raise our fervour so much the more, both for a Just and a General Peace, that may be a Blessing to all *Europe*, as well as to our selves; and for a particular Peace at Home, which will both enable us to carry on with an united Force a necessary War, and help us the sooner to arrive at a happy Peace Abroad; and if we do all love that Holy Religion which we profess, we will have a due regard to our own Church, in which we see plainly the main strength of the whole Reformation consists, which both protects and entertains all the rest, and is the surest Rampart against *Popery*. And that our Prayers may be heard, we must lift up *Holy hands to God and without Wrath*; 1 Tim. 2. 8. *the Prayers of the Wicked are Abomination*, But if we have no true sense of Religion on our Hearts; and if in our Lives we deny it, while we only profess it in Word; instead of drawing down the Blessings of Peace on our *Jerusalem*, on our Church and Country, we are kindling the Fire that will consume us; we are filling up the measure of our Iniquities, which we may justly fear is ready to overflow us with unheard of and dismal Calamities; which may not be so far from us as we in our stupid Security may apprehend

apprehend them to be. May our sincere Repentance and our fervent Prayers avert them.

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in Peace: Or if the Cry of Publick Sins is such, that God will no longer delay the *Visiting for them*, he may expect a distinguishing share even in a common Calamity; his Life may be given him *for a prey*, and the Providence of God may provide a *little Sanctuary* about him wheresoever he goes; and suppose the worst that can happen that he bears a heavy share of the raging Evil, and perishes in the Croud, yet even then he shall in the truest Sense have his *Soul for a prey*, Jer. 45. 4. and being at once deliver'd from seeing or feeling the Miseries of his Country, he shall receive his Crown, and be carry'd to the *Jerusalem* above, and to those Regions of Love and Peace; and so he *shall enter into peace*, where all Sorrow and Sighing shall fly away, and instead of them there shall be Joy and Gladness for ever. Thus *shall they prosper that love thee*.

And now I have gone over all the Particulars that I propos'd to speak to, but it may be said what is all this to the purpose we now meet about, to recommend *Charity*? But as it is not improper for the present time, so neither is out of the way of the occasion of our being now together to consider the crying Objects that call for our Charity. And if the Men of Peace have likewise the Blessing of Plenty, they are both well-disposed and well furnish'd to relieve them. A Man of a tender Heart that loves Mankind and loves Peace, because he is a Lover of Mankind, will feel the Miseries of others pierce into his own Bowels, and they will give him such Pangs, that nothing but the relieving them can procure ease to himself; he

he bears a sensible share of their Sufferings, and is apt to say often within himself, Why have they so little, and why have I so much? The best Reason he can find for this, is that by it God puts it in his Power to do so much Good, and to allay so much Misery. He looks often through his own Life not without wonder to see on how many Occasions and in what unlook'd for ways God has so eminently bless'd him. He is not lifted up with that: He only knows what he is, and what he has deserved, and he thinks that many better than he have miscarried in Attempts that have succeeded with him; he acknowledges GOD's Goodness to him, and says often within himself, *What shall I render to the Lord for all his Benefits to me, who am less than the least of all his Mercies?* Every moving Object that falls in his Way, teaches him first to reflect on God's Goodness to himself, in giving him so large a portion of the good Things of this Life; and then he considers what he can or ought to do in the way of Compassion and Assistance to others in Misery. God be thanked, that as there are many among you eminently blessed by God in your Temporal Concerns, so we see every Day many noble Instances of an active, tender, and liberal Charity; not extorted by the Frights of Purgatory, nor the Horrors of Guilt that press for a speedy Absolution; not drawn from any by the cunning Practices, or the Insinuations of Men ready and well taught to deceive. All the Effects of Fear and Superstition lose their Value in the Sight of God, how splendid so ever they may seem.

seem to false Discerners. What is among us, is true Charity, without Allay: No Pretensions mix with it to merit, or to the buying off other Obligations; so that after all the Noise of the pious Endowments and Charities of another Communion, ours is true Charity offer'd up sincerely to God in Acknowledgement of the Blessings we receive from him, and in an humble Return to him for them; and now to let you hear the Produce of this last Years Charity, I will read to you;

A true Report, &c.

What a Blessing may you expect upon a City in which these Royal Foundations have been carry'd on with so much Fidelity and Zeal, that in a Year, in which Bread, the chief Consumption of such Places, was at so high a Price for a great Part of the time, there is such an Encrease of those who have been taken Care of, that I am told, The certain Income does not answer much more than half the Expence? The Honour of making up that Overplus falls to you, in which it is to be hop'd you will rejoice to come in for a Share every one of you, in proportion to the Blessings that you have received of God, reckoning that you, by so doing, are giving back a Part of that which you have receiv'd of him. One signal Instance of the faithful Care in the Management of these Charities, is the small Number of those who have died in the greatest of these Houses, little more than one of a Hundred. When the State of
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the Nation, the Taxes, the Losses, and the Decay of Trade are all laid together, it is the certain Effect of these, that the Numbers and the Necessities of the Poor should be much encreased by it: Yet as God has eminently blessed some among us, so we hope he will put it in their Hearts to lend of their Abundance liberally to God the Giver of all, by the Hands of those who in his Name receive it from them, which he puts to his own Account, and will repay it plentifully perhaps in this Life, but certainly with a Measure pressed down, and flowing over in another and endless State. Every one of these great Charities are necessary in their Order, and what is so given, is a Sacrifice of a sweet smelling Savour to God; yet if a Distinction may be made, certainly the Education of Children must always go in the first Place. Here you sow, and who knows what will be reaped; it may be even an Hundred-fold. In these noble Nurseries, Children are bred to Knowledge and Business; these are literally Christ's little ones, of which you now see many Hundreds. And, besides these great Supports that are given to the publick Endowments in this City, which are indeed amazing, one ought not, and indeed cannot pass by the Progress of that glorious Charity, the most useful, as well as the most lasting of all others, in those very numerous Charity-Schools that are carry'd on in and about this great City, chiefly by the Charities of the City, and that from the glorious Example set here, do now spread themselves in almost all the Parts of the Nation.

This

This will be the lasting Praise of the present Generation, and of this City in the Ages to come, that Men were found in it of such Zeal, and so full of the Labour of Love, that they had the Courage in a Time of Taxes, to undertake a new Sort of Charity, without either a Law to enforce, or great Examples at first to promote it; and yet, such was their Diligence, so active, and so unwearied, that they have brought a Design almost to Perfection, that one might have thought it would have been the Work of an Age well to begin it, and but to set it agoing: Surely these Persons have great Reason to rejoice in God, who honoured them, to begin so noble a Work, whilst they see what a Root it has taken, and what Effects we may hope from it. This may make the Names of those who first promoted it, be long remembred by those who are by these Means rescued from the unhappy Effects of Poverty, and a lost Education, and formed to Knowledge and Discipline; so that those who were formerly as Nufances in the Nation, may now be reckoned among its best and most useful Inhabitants, being bred in the Ways of Religion, Vertue and Industry.

May this, and all the good Designs now before you, ever continue and encrease among you; and may this be the constant Glory of this City, that as it is now raised to be much the greatest and richest in these Parts of the World, so may this be its peculiar Glory, that it is the noblest Funds of Charity now in all *Europe*.

before the Lord-Mayor, &c. 23

May it ever be so, and may all the Blessings of Heaven, Temporal and Spiritual, ever rest upon it, and abound in it.

May true Religion ever flourish in it, may it be ever rich in good Works, *may peace be within all its Gates, and plenteousness within all its palaces.*

May the whole Nation be blest'd by your Means, and have still Reason to bless you more and more.

May the QUEEN live long and prosper, and may She be both at Home and Abroad, a Defender of the Faith, a Nursing-Mother to our Church, and the Arbiter and Guardian of *Europe.*

May all her Councils, as well the Publick as the Secret, be directed and conducted by many gracious Providences to a happy Conclusion. May these follow all her Undertakings, till this long War, that has been hitherto so gloriously carry'd on, end in a most glorious Peace.

Thus we pray for our *Jerusalem*, for *England*, and for *London*, and may all prosper that offer up these Prayers. *To God the Father, the Son and the Holy Ghost, be Glory for Ever and Ever. Amen.*

F I N I S.

[illegible]

and the Holy Ghost is given for Ever and Ever
 up their Prayers. O God our Father, in Jesus
 and for London, and may all prayers that offer
 and has we pray for our dear Land, for England,
 and in a most glorious Peace
 long War, that has been shining to gloriously
 thy kind and merciful things—fill this
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 Conscience

21 MAY 1951

